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Editor.

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ONE DOLLAR A YEAR,
SINGLE NOS. 3 CENTS.

A LIVING SACRIFICE.

FRANCES RIDLEY HAVERGAL.

Take my life, and let it be
Consecrated, Lord, to Thee.
Take my hands, and let them move
At the impulse of Thy love.
Take my feet, and let them be
Swift and beautiful for Thee.
Take my voice, and let me sing
Always only for my King.
Take my lips, and let them be
Filled with messages from Thee.
Take my silver and my gold,
Not a mite do I withhold.
Take my moments and my days,
Let them flow in ceaseless praise.
Take my intellect, and use
Every power as Thou shalt choose.
Take my will and make it Thine,
Let it be no longer mine.
Take my heart, it is Thine own,
Let it be Thy royal throne.
Take my love, my Lord of power,
At Thy feet its treasures store.
Take myself, and let me be
Ever only all for Thee.

Letter from Africa.

St. Paul de Loanda, W. C. Africa,
March 24th, 1885.

DEAR EDITOR: We landed at Loanda on the morning of March 19th, having left New York January 22d. The trip to Liverpool was for the greater part, very pleasant; the only exception being the storm in mid ocean, during which the companion-way was thrust in by the heavy seas, affording as many of us as had not succumbed to sea-sickness, an opportunity for right lively exercise with buckets. This, we had for about an hour and a half, wading around in gum boots that came to our hips. The trip from Liverpool was attended with cold and stormy weather until after the Bay of Biscay was crossed, and the Madeira Islands reached. The port of Funchal on the south side of the island Madeira, was our first stop. We found it to be very beautiful, the weather was so moderate that we forgot the winter, through which we had just passed. This was February 12th, and since this date we have had continual summer.

The run to Liverpool consumed eleven days, but the run from Liverpool to Loanda forty-three days. This arises not so much, on account of the distance, nor that the African S. S. Co's ships run more slowly than those of the Inman Line, but more particularly, because of the numerous places at which the ship is required to stop along the African coast, some of which consist simply of villages which are contiguous to the tribes near the coast, who come out in canoes to the ship's side at the sound of the ship's gun—a signal which they understand.

The first African port was Sierra Leone, a beautiful place, and to my mind the second port in point of size and importance on the coast,—Loanda being first. The first place my own feet touched on the African coast was Old Calabar. Here we remained for a day, and visited the Scotch Mission, the king, the native market and other places of interest. It was here we learned that the stories of African climate and diseases were about as correct as are those told of Talbot County, or the "East-

ern Shore." The gentleman in charge of the mission here is seventy three years of age, and has lived for thirty-seven years in the place. This is contrary to all the stories told of the risks to health, or rather the almost certain death to those that remain on the coast for any length of time. Of course, any one who violates laws of health here, that he would respect during the heated season at home, would meet the same results. It is true, of course, that there is more positive necessity for the adherence to rules which are familiar to all, because their violation is attended with more sudden consequences. After Old Calabar, we visited Gaboon, a French port, and the American Mission under the charge of the American Consul, Mr. Campbell. Our party were very nicely entertained here by Mr. Campbell; who took us ashore in his own boats. We went up the Congo, about ten miles and anchored at Banana, and saw there various nations represented, both on land and water.

We reached Loanda on the 18th, but as I stated, did not land until the 19th, the interim being required to make some custom house adjustments. Through the kindly influence of Mr. Newton, of Messrs. Newton, Carnegie & Co., the officials passed over 500 cases, bales, and trunks, &c., free of duty. My first day's work in Loanda harbor was to superintend the unloading of this part of our expedition belongings, sitting on the ship's side-rail, in the torrid sun, under a white covered umbrella; and the second day to transfer the same by the slow process of ox-carts to our head-quarters on the hill. The house we occupy, is as completely adapted to our needs as if it had been built for this purpose. It is large, having about twenty rooms, under five pyramidal, tiled roofs. The walls are of stone, about two feet thick. The buildings are enclosed by a stone wall, through which we pass by a gate, and find within, ample grounds, and a flower garden, divided into plots of various shapes, by eight inch masonry,—rather more substantial than the oyster shell, or single brick arrangement, at home. I found, however, no such cultivation, as I am accustomed to see in the grounds of a few friends I might name, in Easton. What there is of beauty in Africa as far as I have seen, is natural rather than artificial. The whites are served by the dependent blacks, and the independent blacks seem to be contented with the bare necessities of life, and these very crudely prepared. To this, there are some very excellent exceptions.

The plan of procedure now is for us to enter from this side. Dr. Summers has gone ahead of the party toward the interior to explore as to the best plan on which to proceed. We are expecting him to return in less than a week. Meanwhile, we are improving the time by acquiring the Portuguese language, which is very essential, as this is likely to be our head-quarters for the reception of recruits, and whatever is to go to the interior stations. We have already had application from people desirous

of learning English; as we are on the self-supporting plan, this will be one source of revenue, while we remain here, in so large a company. At the same time we will go ahead with mission work. We expect to begin an industrial school about eight miles distant on the Bengo river, and to establish stations toward the interior as the Lord may direct.

Our party with a few exceptions, retain good health and buoyant spirits; the praise of God is in every heart, and all are thankful for their call to the work, of the success of which we are assured by faith. Everything, even in small details, seems to have been prepared for us, as we have gone along, and that is just the way we expect to find it all the way through.

Our leader, the Bishop, is a man of great force of character, and physical strength and endurance; but his simplicity and strength of faith in God, and his obedience to orders from head-quarters are of far greater value to him and to us.

It may not be out of place just here to give a list of those who compose our company, to show the distance from which they were gathered together, and to remark how quickly perfect strangers can become so closely united, in and by a common interest, which they are so devoted to, that time and talents, life and all are consecrated. The members of the party who left New York, are Ross Taylor, his wife, three boys and a little girl baby, five weeks old; when they left home in California; having crossed the Continent, the Atlantic, and thus far, travelled twelve thousand miles, she has been improving every day; A. E. Withey, wife, three little daughters and one son, of Lynn, Mass.; Wm. H. Mead, wife and six children,—the youngest an infant, and S. J. Mead, wife and adopted daughter, of Underhill, Vt.; H. M. Willis, wife and child, of Ashland, Ohio; L. D. Johnson, M. D., of Muscatine, Iowa; F. B. Northam, Marlboro, Ct.; G. B. Mackey, Hancock Co. W. Va.; C. W. Gordon, Lynn, Mass.; Miss E. Rees, Westfield, Ind.; Wm. P. Dodson, Easton, Md.; C. A. Radcliffe, London, Eng.; E. L. Davenport, Gardner, Ills.; Henry C. McKinley, of Missouri, Miss M. R. Meyers, M. D. and Chas. G. Rudolph, Brooklyn, N. Y.; Chas. L. Miller, Baltimore, Md., and C. M. McLean, Woodstock, N. B. At Liverpool it was found that seasickness had so wrought upon Bro. McKinley, that it was necessary to leave him there. At this place our party received the addition of Rev. Jos. Wilkes, wife and daughter, who have labored lately in Canada.

This beginning of our great work is of God, and its continuance and completion are his also. It is our business simply to listen for orders, gladly obey them, go forward in the name of the Lord, lay the foundations, and sow the seed; the rest is all his; and we look forward to the end with joyful expectation, which the trial of our faith and patience shall not cloud.

On Sunday last, the first Methodist Episcopal Church in Angola was organized; all of us renewing our con-

sent to its doctrine and discipline, and all joining anew except Dr. Johnson and sister Rees, who are members of the Society of Friends, having come out under a special arrangement. We must also except the five elders, who are members of the Liberia Conference—namely: Bros. Withey, Levin Johnson, Ross Taylor, Davenport and Wilks. The services were very impressive, and marked by the very evident descent and blessing of the Holy Ghost, which seemed to impress even the children in an unusual way. Imperfect as this may be, I shall intrust it to the mail steamer to-morrow, hoping it may be of interest to your readers. There is much to say, little time to write, and frequent interruptions, so that it is impossible to write as I would desire.

All mail matter for the expedition should be sent, in care of Messrs. Newton Carnegie & Co., St. Paul de Loanda, Province of Angola, W. C. Africa.

WM. P. DODSON.

Dover District Preachers' Association.

A very fair number of the brethren of Dover District, convened in the M. E. church, Vienna, Md., Tuesday evening the 26th ult., to consider and discuss important questions bearing on the great work in which as ministers of the Lord Jesus, they are engaged. In the absence of Presiding Elder Milby, Bro. T. O. Ayres, Vice-President, presided. The resident pastor, V. S. Collins, tendered the Association a cordial welcome; to which Bro. T. E. Martindale happily responded. Bro. J. E. Bryan preached an excellent sermon from 1 Pet. 2-4, after which the Holy Communion was administered.

Wednesday morning, the following officers were elected: Pres. A. W. Milby; Vice Pres. T. O. Ayres; Sec. G. F. Hopkins; Treas. V. S. Collins, Curators, G. W. Burke, W. F. Dawson, and F. J. Corkran, Harrington, Del., was selected as the place, and the second Tuesday in September, as the time of the next meeting, and the Curators were instructed to issue the programme six weeks before the meeting.

The programme was then taken up,—P. H. Rawlins read a paper on Infant Baptism; T. O. Ayres, one on Class-meeting attendance—a condition of church membership. Voluntary speeches on these and other items of the programme were made by Bros. C. H. Williams, Martindale, W. S. Robinson, Jewell, E. Davis, Conner, Bryan, Burke, Dawson, and Hopkins. In the afternoon Bro. Jewell read a paper on Experimental Methodism, followed by remarks from Bros. Martindale, Collins, and W. S. Robinson; the all-important question as to the number of orders in our ministry was debated by Bros. Collins, Jewell, Burke and Robinson. This session closed with an interesting children's meeting, led by Bro. Collins; addresses by Bros. Martindale, Dawson, Bryan, and Davis; Miss Lizzie Price presiding at the organ. In the evening a large audience was delighted with an eloquent essay by Bro. W. S. Robinson on the theme "Christianity a Supernatural Religion."

Thursday morning Bro. Hardesty made a thrillingly eloquent address on our itinerant work; this was followed by very impressive speech by Bro. Bryan on the damaging influence of injudicious story-telling,—Bros. Conner Ayres, Burke, Hardesty, Jewell, and Dawson adding fitting words. "How to conduct a Sabbath" school was debated by Bros. Collins, Hopkins, Ayres, Dawson, Rawlins, Miller, Bryan, and Hardesty; after which, Rev. T. Snowden Thomas, Editor of the PENINSULA METHODIST, who had been with us through the day and participated in our debates, was afforded an opportunity to represent our Conference paper. Several brethren added words of strong commendation, urging its extended circulation as eminently helpful to our work, when the following minute was unanimously adopted,—"Resolved by the Dover District Preacher's Association, that the PENINSULA METHODIST is worthy of our patronage, and we hereby recommend it to our people."

To encourage a more general attendance, the brethren resolved to divide travelling expenses equally among those attending, as follows,—

Whereas many of our preachers who take great interest in the work of this Association, desire to attend its sessions, are deterred by the item of expense; therefore resolved that in the future every preacher who attends our sessions shall bear an equal share of the aggregated expense of reaching the same.

In the evening the questions in reference to prayer meetings and revival meetings were discussed by Bros. Rawlins, Burke, Ayres, and Hardesty; after which Dr. Price of Vienna, in behalf of the people, expressed their pleasure at this visit of the brethren. His speech was to the point, short, sweet and very complimentary to the Association.

Finally, our thankatory committee Messrs Bryan and Rawlins came along with the burden of our thanks, to the pastor, families entertaining, the choir, sexton, and friends in general, for making our sojourn among them such a happy one.

G. F. HOPKINS, Sec'y.

Letter from Illinois.

Savoy, Champaign Co, Ill.
May 7, 1885.

As the Peninsula was the place of my birth and my boyhood home, I feel like writing through the *Methodist* to my friends on that dear old spot, now that I am away out on this vast prairie. Since I came to this state last November, I have been preaching the gospel to my people; and I am thankful to say, through God's blessing, with some success. Although the circuit was in a very low state when I came, with one appointment dropped, each place now has preaching every Sabbath and at the point that was dropped we have next to our largest attendance. We have formed Chautauqua spare-minute classes, and these attract the young people. To break up dissipating village plays, such classes may be tried to great advantage. The leading men in my charge say last winter has been by far the best for their churches for a long time. Try it brother and make it go, and you will do large damage to the enemy. To the honor of this part of the West I must say the interest in the temperance cause is far ahead of what it is in the East. Prohibition is here largely led by the preachers of the Methodist Episcopal Church. To the young men I would say, come west and work for Christ.

T. L. PRICE.

Temperance.

Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise.—At the last it biteth like a serpent, and stingeth like an adder.—*Scripture.*

Oh! thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil.—*Shakespeare.*

Temperance Notes.

Dr. Lucy M. Hall, medical superintendent of Massachusetts Reformatory Prison at Sherburne, has published an interesting paper on her experience with patients. Out of a certain 200 inebriate women, 128 began their ruin with beer; 37 whiskey; 20 wine; 8 gin; 91 began at the house of friends, 64 in a saloon; 67 were Irish, 52 Irish-American, 17 American, 7 negroes, etc. The diseased and depraved condition of these women was appalling. Many of those committed, commenced drinking while employed at the mills, in the surrounding dram-shops; and it is a grievous crime of mill-owners that they permit those infamous pests to debauch their operatives. Beer has been the most common drink at first, but 181 of the above had got to use whiskey as their favorite; and some added chloroform to make the whiskey hotter. A great many of them are without a vestige of hope as long as the rumseller is permitted to deal in human lives and human souls.—*Zion's Herald.*

The *Home Advocate* says:

"When Moses spoiled the golden calf business he did not stop to inquire how much money was invested in it. Neither will the prohibitionists stop to inquire how much capital prohibition will wipe out in the brewing business. It is always necessary for sinners to sacrifice something when they mend their way whether they do it voluntarily or from compulsion. The brewers will have to bear it just like the ordinary sinners."

When we seize the burglar's tools or the gambler's implements, no one thinks of compensating them for their loss. Those who engage in a disreputable and destructive business, must not complain of losses when the people rise in righteous indignation and wipe out the accursed traffic. We give the note of warning to those still in the business that the day of retribution is not far off, and they must act speedily if they would escape.—*Ex.*

"It has touched me," said a bright and brave young business man, the other day, on the railway train. "How is that?" inquired his friend, who saw no token on his manly countenance of the blight that so soon makes its mark on the "human face divine." "Well, six months ago my employer, when off his balance, signed some notes which he should not have endorsed, yesterday the firm (a heavy iron firm) went under. So here I am, and nearly two thousand others, in dead of winter, thrown out of employment." That gentleman's act because of drink has touched the comfort, and possibly the subsistence, of not less than ten thousand human beings.—*Zion's Herald.*

It is usually said that a man never becomes a drunkard after he is thirty years of age. But in the case of Hugh Simpson, who seven years ago was a prominent commission merchant of Atlanta, Georgia, with \$40,000 on deposit in a bank, this rule does not hold. He suddenly took to drink, lost his property, alienated his friends, abused his family, and was finally sent to jail as a drunken vagrant.—*Ex.*

A significant incident regarding liquor vs. prohibition in Kansas, is the refusal of the Pacific Express Company to carry and deliver within the State, any malt or spirituous liquors purchased from dealers outside of Kansas. Vice-president Morsman of the express company, addressed to the employees a circular calling attention to the clauses in the statute which prohibit such transportation and which hold personally responsible the agents who knowingly receive for carriage any liquor.—*Philadelphia Methodist.*

Dr. J. R. Nichols, editor of the *Boston Journal of Chemistry* is one of the leading scientists of this country, and his testimony has great weight on all matters in his department. Hear him on the whiskey question:

"If the natural vinous fermentative process should cease, and the art of distillation become a 'lost art,' not a life would be sacrificed in consequence, not a case of disease would be retarded in the process of cure, and not one of the art processes suffer detriment."

Children's Department.

Longfellow and the Children.

The poet Longfellow always kept a warm place in his heart for children. And the children, knowing by instinct that they might nestle there when they would, seem to have crowned him their poet, though he never, we believe, wrote a child's poem.

Several years ago a company of young ladies from one of Boston's public schools, called on the poet at his historic mansion in Cambridge. They were heartily welcomed by Mr. Longfellow and shown over the house. Among other objects of interest, "the old clock on the stairs" was pointed out accompanied by the remark, "You may have heard of that clock, young ladies."

"We know the poem, sir," answered a bright miss.

"You mean you have read it," said the poet, smiling.

"No, sir, we know it," replied the young miss, reciting, in proof of her assertion:

Half way up the stairs it stands
And points and beckons with its hands
From its case of massive oak,
Like a monk, who, under his cloak,
Crosses himself, and sighs, alas!
With sorrowful voice to all who pass,—
'Forever—never!
Never—forever!'

The look in the poet's eye showed that he appreciated the compliment. Prof. Luigi Monti tells a story which illustrates Mr. Longfellow's gentle kindness toward children:

For many years this gentleman had been in the habit of dining with the poet every Saturday. On Christmas day, as he was walking briskly toward the old historic mansion house, he was accosted by a girl about twelve years old, who inquired the way to Longfellow's home.

He told her it was some distance down the street; but if she would walk along with him he would show her. When they reached the gate she said, "Do you think I can go into the yard?"

"Oh, yes," said Signor Monti. "Do you see the room on the left? There's where Martha Washington held her receptions a hundred years ago. If you look at the windows on the right you will probably see a white-haired gentle-

man reading a paper. Well, that will be Mr. Longfellow.

She looked gratified and happy at the unexpected pleasure of really seeing the man whose poems she said she loved. As Signor Monti drew near the house he saw Mr. Longfellow standing with his back against the window, his head, of course, out of sight.

When he went in the kind-hearted Italian said, "Do look out of the window and bow to that little girl, who wants to see you very much."

"A little girl wants to see me very much; where is she?" He hastened to the door, and beckoning with his hand, called out, "Come here, little girl, come here if you want to see me."

She needed no second invitation; and after shaking her hand and asking her name, he kindly took her into the house, showed her the "old clock on the stairs," the chair made from the village smithy's chesnut-tree, presented him by the Cambridge children, and the beautiful pictures and souvenirs gathered in many years of foreign residence. That child will carry all her life delightful memories of her Christmas call at Mr. Longfellow's.—*Youth's Companion.*

A Mother's Knee.

Safe to the fold the Shepherd leads,
His little lambs at close of day
And thus my darlings come to me.
At last grown tired of their play
And while the twilight shadows fall
O'er hill and meadow from above,
I draw my little lambskin safe
Within the fold of home and love
O drowsy eyes of blue and brown!
O nodding heads! I understand,
'Tis time two little travelers start,
With mother's aid, for "slumber land,"
She folds the dresses snug away,
And frees the restless, dainty feet
From shoe and stocking. Thus, at last,
My little lambs, refreshed and sweet,
And robed in white, before me kneel
With folded hands. O Father, thou
Who art the Shepherd of thy flock,
Bow down thine ear and listen now
To each low, childish prayer that these,
My children offer up to thee.
Hallow the twilight hour, O Lord,
That brings them thus before my knee.
And so through all the silent hours
Which lie between the night and day,
They shall not fear, since from the fold
Thy love will drive all foes away.
Sleep, little ones, oh, sweetly sleep,
Till morning sunbeams gather fast,
And safe from slumber-land you come
Back to your mother's knee at last.
—*Illustrated Christian Weekly.*

Seizing Opportunities.

A lady once writing to a young man in the navy, who was almost a stranger, thought: "Shall I close this as anybody would, or shall I say a word for my Master?" and, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city;" and asked if he could say, "I seek one to come." Trembling she sent it off. Back came the answer: "Thank you so much for those kind words. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The arrow shot at a venture hit home, and the young man shortly afterwards rejoiced in the blessing of the gospel of peace. How often do we, as Christians, close a letter to those we know have no hope. "as anybody would," when we might say a word for Jesus! Shall we not embrace each opportunity in the future?—*Ex.*

What Will You Gain?

A young man requested a friend to accompany him to hear a noted infidel declaim against Christianity.

"Suppose he should convince

me that the religion of the Bible is false, what would he give in its place?" inquired the friend. "Will his unbelief add purity to my character, give me a single noble purpose in life, or comfort in death? Will it afford me any stronger hope of glory and immortality beyond the grave?"

"No; no; it will give us none of these things," returned the other. "Then the subject is unworthy of our consideration," rejoined his friend, "and we had better stay away."—*Sel.*

Here and There on Snow Hill District.

REV. A. WALLACE, D. D.

No. 15.

Of the curious happenings of the year on Laurel circuit, I recall this incident. In the early Fall I was riding into town one morning from St. Georges, when I met an anxious person looking for somebody to "preach a funeral." The locality was beyond our pastoral bounds, but it appeared that Rev. Jonathan Torbert of Georgetown, first sent for, and Bro. Kemp of Bridgeville, next applied to, were both out of reach. Bro. Merrill was then sought, and he too was from home. Under the circumstances, I had to go, of course. The deceased had been a clever, popular, worldly man, who had failed in several attempts to reform. His death was sudden, and the funeral attracted a very large attendance. I picked up some facts about his life and character as I accompanied the messenger to the neighborhood of Concord. Arriving, I had little time for meditation, but I thought of a text which I supposed would suit the case. The Morgans, and other fine singers of that neighborhood assisted in the service. The side-board was amply supplied with liquors, and the people of the "fast" style, as they arrived, helped themselves until some became mellow. The discourse happened to be bold in reproof, pointed in application, and didn't palliate the sins of the living or the dead. "You all know" said the preacher, "what manner of man your friend now in this coffin was—his good intentions, but vacillating purposes; and alarming call into the presence of his God and Judge. You are living just as he lived. This soul-destroying stuff, I see you drinking, stupefied his better sensibilities, as it will yours; and most of you will die as he did, with sad regret and grief, that he had not attended to the salvation of his soul, when the opportunities, now lost forever, were as golden as those you possess, but only to neglect; until you go down at last in sorrow, unsaved. O men, what mean you by this perversity—believing in religion, weeping as some of you are doing now, on account of sin, and yet refusing the grace of God, so boundless and free! When this temporary wave of sympathy is over, you will apply again to that accursed decanter, and go on in the road to hell."

I hadn't sense enough then, to consider who would be offended; and so I pressed home the truth, as if I had been at a revival meeting. The burial took place, and I read the service, then stayed for dinner. Everybody was apparently serious and not another visit to the side-board was made in my presence. The widow in her sadness, sent for me, and told me she could not blame me for such a sermon, but the text startled her. Only a week or two before her husband's death, he had talked with her about that very passage of Scripture, and wrote it on a slip of paper, which she took from his drawer. Who could have told me of the circumstance; or if I did not hear of it, how strange that such a coincidence should occur! I saw the scrap of paper; and for

years afterwards, believed from facts coming to light, that God used the message to save some souls. One, however, of the company it did not save, although he was melted to tears. He was another prominent citizen. He said to his godly wife, going home that day, "Wife, I have had my last call; I used to be good, but have sinned so much I cannot now be saved. When I die, you send for this preacher we have heard to-day, if he is anywhere to be found, and get him to warn my neighbors and friends to avoid my example." Both were out at my next preaching appointment near his home, and pressed me to stay with them. I did so, and repeated my calls very frequently. Alone with that man in his parlor, kneeling by his side, how often I poured out my very soul in agonies of desire to see the tempter foiled, and Christ honored in his salvation.

It was all in vain. He told me, he deserved no mercy, and would not hope for it in his case. Five years afterwards, I was sent for, one beautiful Sabbath, while preaching at Lewes, Del., to attend his funeral. My pleading to be excused they would not heed. They said, "up to his last conscience moment he spoke of you, and charged his wife to have you at the funeral."

After some hasty preparation, I drove 24 miles to that house of mourning. The crowd present resembled a camp-meeting. The most delicate duty of my life had to be performed that day. I read the word of the Lord from Prov. 1: 20-33, to vindicate the damnation of a sinner. Preachers will understand the situation. They can all remember instances when the Holy Ghost used them like a two edged sword, and heaven and earth seemed to come together. "This man so widely known," said I, "with all his grave faults, had some excellent principles, such as kindness of heart, and great candor. He insisted while living, that the truth must be told over his coffin, even though hearts should bleed or break. He turned his back on heaven, God called and followed him to the last, but he would not hearken. His daring in risking the consequences, I do not commend. My text tells the story. I am only present to-day to exhort the living." Then emphatically with my knuckles, I rapped on the coffin lid, calling the dead man loudly by name, and asking him, "what shall I say to A. and B. and C. and scores of your old friends?" Going on in this way, I told them what I supposed he would say to them; and such a sensation, I was told by persons afterwards, they had never witnessed. One of the curious features of this case was the gold piece, wrapped up by himself, to be handed to me after he was laid in grave, which I could not refuse, when presented.

I was in a distant town up the State one day, some years afterwards, and overheard a person say to another, "That's him, that's the very man who preached Daniel Knowles funeral." The diligent reporter was not so ubiquitous then, as now, but even then, the papers had sensational accounts of the occurrence, as something out of the ordinary line of things. I might add here, that the wife alluded to above, was a devoted Christian lady, and the children, one of whom became a preacher in the West, are amiable and faithful followers of Jesus. I must ask their pardon, and that of all my readers for introducing so many of these incidents of itinerant life, in which the first person singular comes into prominent view. I don't know how to avoid the seeming egotism, and suppose it must be necessarily continued until the end of chapter.

The Sunday School.

The Priesthood of Christ.

LESSON FOR JUNE 14, 1885.—Hebrews 9: 1-12;

BY REV. W. O. HOLWAY, U. S. N.

[Adapted from Zion's Herald.]

GOLDEN TEXT: "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7: 25).

I. THE TABERNACLE(1-5).

1. *Then verily.*—R. V., "now even;" introducing certain concessions relative to the ceremonies of the Old Covenant, in order to show their imperfection, and their reference to the future. *The first covenant*—the Mosaic, still existing at the time. *Ordinances of divine service*—the ritual observances of the Tabernacle and the Temple, prescribed by divine command. *And a worldly sanctuary*—R. V., "and its sanctuary, a sanctuary of this world;" the Tabernacle of Moses, which was material, visible, temporary, and which is contrasted with the heavenly sanctuary spoken of farther on.

2. *There was a tabernacle made* R. V., "prepared"—there was a tent constructed, or set up; referring to the sacred Tent, built by Moses, after the heavenly pattern, for purposes of worship. Its length was about fifty-five feet, its breadth eighteen, and its height eighteen. It was divided into two apartments by a veil—the Holy Place, and the Holy of Holies—the first occupying two-thirds of the interior space, the latter one-third. *The first room, or apartment.* *The candlestick*—seven branched; see Exod. 25: 31-40. Solomon's Temple had ten candlesticks; Herod's only one, which, however, was of gold, and had seven branches: it was among the trophies of Vespasian's triumph, and its figure appears on the Arch of Titus at Rome. *The table*—of cedar wood, overlaid with gold, thirty inches high, twenty broad and forty long, situated on the north side of the Holy Place. On this table were the censers and the show-bread (Lev. 24: 5-9). *Show bread*—"the show of the loaves," or "the loaves of the presence." They consisted of twelve cakes, made of the finest meal, "each six palms long, five broad, and a finger in thickness, which lay supported on golden forks and cross-pieces, and were each week eaten by the priests" (Moll). *Called the sanctuary.*—R. V., "called the Holy Place.

"Would not this ever-burning lamp seem to say to every troubled soul that God never slumbered nor slept; that at all times He is waiting to listen to the prayers of His people?" (Dale). Twelve loaves, one for each tribe of Israel, continually set forth on the golden table, and renewed each week. This bread represents Christ, "the living Bread which came down from heaven" (John 6: 51). No one can be healthy and strong who does not get good food; and no soul can be truly healthy that does not feed on Jesus Christ (Rogers)."

3, 4. *After the second veil*—called "second," to distinguish it from that which hung at the entrance of the Holy Place. *Called the holiest of all*—R. V., "called the Holy of Holies." *Which had.*—R. V., "having." *The (R. V., "a") golden censer*—rather, "the golden altar of incense," made of acacia wood, overlaid with gold. Commentators have found great difficulty in this apparent location of the altar of incense in the inner shrine, whereas its proper position was in the Holy Place, between the candlestick and the table. Says Cook: "The author does not say that it was within it, but only belonged to it" (1 Kings 6: 22). On the day of atonement, when the high priest entered

the Holy of Holies, this altar was sprinkled with blood. The "censer" from off it (so the words imply) was taken into the Holiest" (Lev. 16: 12). *The ark of the covenant*—the most sacred of objects in the Tabernacle, a chest, or coffer, made of shittim wood and covered with gold. Round the top was a golden crown, or moulding, and it had rings or staves on the sides for carrying it. The lid, or top, was called "the mercy seat," and over this was the Shekinah, between the outstretched wings of the cherubim. Within the ark were deposited the tables of the Law (whence the name, "ark of the covenant") and other sacred relics. The ark lasted a thousand years, and perished when Jerusalem was captured by the Chaldeans. *Golden pot that had* (R. V., "holding") *manna.*—It contained an omer (about three quarts) of the manna with which the people were divinely fed in the wilderness; and was laid up (Exod. 16) in the sacred treasury, by Aaron, as a memorial to after generations of God's watchfulness and providence. *Aaron's rod that budded*—see Numbers 17. Whether the "rod" and the "manna" were kept within the ark, with the tables of stone, has caused some controversy. They were not found when the ark was opened, on the occasion of removing it to the Temple (1 Kings 8: 9); but they may have been removed by the Philistines while the ark was in their possession. Dr. Moll says: "Such objects might well have their most fitting place in the sacred ark, as being essentially memorials and symbols of the miraculous interpositions of divine grace."

5. *Over it the cherubims, etc.*—In R. V. the verse reads: "And above it cherubim of glory overshadowing 'the mercy-seat.'" The "cherubim" were symbolical figures, wrought of fine gold, and occupying the two ends of "the mercy-seat" (the cover of the ark). Each was four-faced (that of the ox, the lion, the eagle, and man). Their wings were outstretched, and the Shekinah abode between them. *The mercy-seat.*—Greek, "the propitiatory;" on this golden lid the blood of atonement, or propitiation, was sprinkled. *Of which we cannot now speak particularly*—R. V., "of which things we cannot now speak severally."

II. THE PRIEST(6-10).

6, 7. *Now when these things were thus ordained.*—R. V., "Now these things having been thus prepared." *The priests*—referring to that class generally. *Went always into.*—R. V., "go in continually into;" made it their habit to go, no limit being fixed, except that they were required to go twice, at least, each day. *The first tabernacle*—the Holy Place. *Accomplishing the service of God* (R. V., "the services")—performing the various duties appointed, such as the care of the lamps, and the offering of incense morning and evening. *The second.*—the Holy of Holies. *The high priest alone.*—No other must enter or even look within. In case of the sudden death of the high priest while executing his solemn functions behind the veil, provision was made to draw him forth (by a cord attached to his leg) without invading the sacred precincts for that purpose. *Once every year.*—The "once" refers to what took place only once a year, on the great Day of Atonement (the tenth of the seventh month), but which included several entrances on that occasion—two, according to Lev. 16; four, according to the Mishna. With the blood of the heifer the high priest first made an offering for his own sin, and then, with the blood of the goat,

expiation for the sins of the people. This two-fold expiation required a two-fold entrance into the inner sanctuary, "both of which principal acts," says Dr. Moll, "were preceded by an entrance with a dish of coals and a censer of incense, and followed by a fourth, after the evening sacrifice, for the bringing out of these utensils. *Blood, which he offered* (R. V., "offereth").—This blood was sprinkled once upward, and seven times downward, toward the mercy seat; then the horns of the altar of incense were smeared with the mingled blood of the heifer and the goat, and the altar itself seven times sprinkled. "On the strength of this expiation, the priests could, throughout the year, present in the sanctuary the daily and weekly offerings" (Moll). *Errors*—sins of ignorance, nature, etc.

"All sins except those which involved intentional rebellion against God. Hence this word "error" marks a vital distinction, indicating the class of offences which fell within the rang of pardon. One precautionary provision was this, of shutting off absolutely all hope of relief for the man who had sinned presumptuously. He must not be allowed to suppose that the blood of an innocent lamb could take away his sin. Another provision was this ever-present fact of the system, that the death of some innocent victim must take the place of his own deserved death. Pardon must not be cheapened; a sense of the dreadful guilt of sin must not be toned down by these foreshadowing symbols of the great atoning sacrifice (Cowles)."

8. *The Holy Ghost this signifying.*—Says Dale: "This teaches that all the arrangements and institutions of Jewish worship were intended by the Holy Ghost to have a religious significance." *Way into the holiest of all* (R. V., "the Holy Place")—heaven, of which the Holy of Holies was an emblem. *Was not yet made manifest.*—R. V., "bath not yet been made manifest;" not yet opened or revealed. The way to heaven was not yet understood. A "new and living way" through the veil has been opened by our Lord (chap. 10; 19, 20). *While as the first tabernacle was* (R. V., "is") *yet standing*—not "the first" in the succession of Jewish sanctuaries, but the whole Jewish economy of worship as represented by the Holy Place (called, in verse 6, "the first tabernacle"). The Christian economy is represented by the Holy of Holies, and through the sacrifice of Christ offers access to heaven by faith now, and by sight hereafter, to all mankind.

9. *Which was a figure.*—This verse, as rendered in R. V., reads as follows: "Which is a parable for the time now present, according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshiper perfect." This "first tabernacle" was an emblem, or symbol, having reference to the present time. It was imperfect: Its "gifts and sacrifices" could not perfectly cleanse the inner man; could not satisfy the conviction of a need of something deeper.

"They sufficed to relieve him from ceremonial defilement; they gave him his place among the recognized people of God; but the burden of sin, that would lie heavy on his soul, they could in no wise remove (Cowles)."

10. *Which stood only, etc.*—This verse also is changed a good deal in R. V.: "Being only (with meats and drinks and divers washings) carnal ordinances, imposed until a time of reformation;" i. e., these "gifts and sacrifices" are, in connection with "meats and drinks, and divers washings," merely "carnal ordinances"—ordinances or observances for the

flesh, not for the spirit, and transient in their character, foreshadowing the substantial and permanent spiritual institutions which Christ would set up.

III. THE CHRIST(11, 12.)

11. *But Christ being* (R. V., "having") *come*—Christ coming forward, entering into the history of man. *An high priest of good things to come*—the blessings of the present and of the future dispensations, the latter of which are enjoyed by the foretaste of faith. *By a* (R. V., "through the") *greater and more perfect tabernacle*—the heavenly, in which our great High Priest officiates by virtue of a real expiation, and intercedes for all His followers. *Not made with hands*—not material. *Not of this building.*—R. V., "not of this creation."

"That tabernacle is not built by hands of men, but by the Lord Himself (chap. 8: 2); it is of his own immediate placing; it belongs not to this immediate creation out of which we get our building materials; it belongs to the glorified world (Delitzsch)."

12. *Neither by.*—R. V., "nor yet through." *The blood of goats and calves*—already shown to be insufficient. *By* (R. V., "through") *his own blood*—the only sufficient atonement. *Entered in once* (R. V., "once for all").—The dignity and perfectness of this great oblation, once, and once for all, freely offered, sufficed for a whole world's guilt, and needed no repetition. *Holy place*—heaven. *Eternal redemption*—salvation from wrath and sin, and all their consequences.

"The design of this sacrifice is that sinful men may be free to serve the living God. Grievously do they mistake the design of the death of Christ who suppose it was simply intended to deliver us from the penalty of sin, and to leave us free to continue in transgressions. The unclean were purified that they might enter the tabernacle, and take part in the service of God: and the blood of Christ has been shed for us that we might have access to God. It does not render worship and obedience unnecessary; it is the means by which we are delivered from that which hindered both (Dale)."

Gethsemane.

Above all others, the spot least doubted and far from the least hallowed, was the garden of Gethsemane. It is enclosed by a high stone wall, and when we saw it the trees were in blossom, the clover upon the ground in bloom, and altogether, in its aspects and its associations, was better calculated than any place I know to soothe a troubled spirit.

Eight venerable trees, isolated from the smaller and less imposing ones which skirt the base of the Mount of Olives, form a consecrated grove. High above, on either hand, towers a lofty mountain, with the deep, yawning chasm of Jehoshaphat between them. Crowning one of them is Jerusalem, a living city; on the slope of the other is the great Jewish cemetery; a city of the dead. Each tree in this grove cankered and gnarled, and furrowed by age, yet beautiful and impressive in its decay, is a living monument of the affecting scenes that have taken place beneath and around it. The olive perpetuates itself, and from the root of the dying parent stem, the young tree springs into existence. These trees are accounted 1,000 years old. Under those of the preceding growth, therefore, the Saviour was wont to rest; and one of the present may mark the very spot where he knelt and prayed and wept. No caviling doubts can find entrance here. The geographical boundaries are too distinct and clear for an instant's hesi-

tation. Here the Christian, forgetful of the present and absorbed in the past, can resign himself to sad yet soothing meditation. The few purple and crimson flowers growing about the roots of the trees will give him ample food for contemplation, for they tell of the suffering life and ensanguined death of the Redeemer.—Lieutenant Lynch, U. S. N.

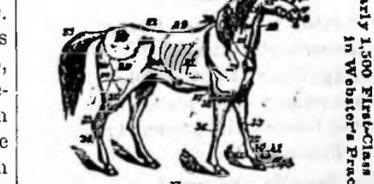
THE Rev. Heber Newton, in a very sensible sermon upon the conduct of funerals and the attitude of people toward bereavement, puts in a good word against the wearing of mourning, especially by children. To many minds there is great indelicacy in advertising a family and personal loss by a peculiarity of garb. Nothing but the tyranny of custom sustains such a usage in the present age, and it is better observed in the breach than in the observance. Mr. Newton makes his protest more especially in behalf of children, many of whom are sensitive beyond our realization to colors. But the whole practice of wearing black is at variance with the teaching of the gospel in regard to the nature of death, and a relic of the prevalence of more gloomy views.—Springfield Republican (Ind.)

The church must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer; she must go down into the pit with the miner, into the forecabin with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the counting-room with the merchant. Like the air, the church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low, as well as fair and high, for she was organized, commissioned and equipped for the moral renovation of the whole world.—Bishop Simpson.

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the ascendant: it is a star of the
first magnitude. President McCauley,
more than any other man, bears the
merited honor of its present brillian-
cy."—*Baltimore Methodist*.

We heartily endorse Bother Cor-
nelius' flattering allusion to Dickinson
and its modest and scholarly Presi-
dent, our own *quodam* classmate,
with a single qualification. "Com-
parisons are invidious." Great cred-
it is due to the quiet and effective in-
dustry of the present head of the Col-
lege; but it strikes us as a little risky
to place his work above that of the
egacious and inimitable Durbin, the
dignified and classic Emory, and the
acute and scholarly Johnson, to name
no others of the illustrious departed,
who, as Presidents of the college both
before and after the Methodist regime,
did such admirable work in prepar-
ing for "its present brilliancy. None

however can object to according to
Dr. McCauley, the present accom-
plished incumbent, the honorable
rank of *Primus inter-Pares*.

With our Peninsula Academy send-
ing its quota, with those of the Sem-
inaries of Williamsport, Pennington,
and Hackettstown, there can hardly
fail to be a supply of students equal
to the full capacity of the college.
The official visitors from the Wil-
mington Conference this year are
Revs. C. W. Prettyman and J. P.
Otis, with W. A. Dashiell and W. J.
Jones, Esqs. The members of the
Board of Trustees from the Peninsula
are, John M. Curtis, M. D., Thomas
Mallalieu, Thomas S. Hodson, Jacob
Tome, and Job H. Jackson, Esqs,
and Rev. Charles Hill.

Our confrere of the Baltimore Meth-
odist acknowledging receipt of the
Central Penna. Conference minutes,
makes the following pertinent com-
ment:

"Who pays for the seventy pages
of Missionary report? Does the Mis-
sionary Society pay for it? If so, does
it pay the Missionary Society to pay
for it? We worked like a Turk, fac-
ing all sorts of trouble, on one of our
circuits, for the missionary cause,
and brought by the hardest, \$100—sac-
red missionary money—to confer-
ence. That year the committee to
receive missionary money paid \$250
to print its report in the Conference
Minutes. We went for the thing
then, and have ever since: but we
make no charge for attaching this
rider to this bill."

This opens up a line of thought of
no slight gravity in its bearing on
the economical administrations of
charitable trusts. We have no sym-
pathy, but the most decided con-
demnation for those who would limit
ministers' salaries to a bare subsist-
ence. As they serve the public in
the most important matters pertain-
ing to their present and eternal welfare
they are entitled to liberal and gen-
erous support; and every one who
does not pay towards this object ac-
cording to his ability his fair share,
not only sponges on some one else,
but "robs God" in the person of his
ambassador.

Nevertheless, we have serious
doubt as to the right of our Book
Committee to be so generous in ap-
propriating large salaries to officials
out of funds, solicited for, and given
to the great Benevolences of the
church. If these men of talent, cul-
ture and devotion deserve for their
valuable services, \$4000 or \$5000 per
annum, which we would not deny,
is it not equally true that their more
than 12000 itinerant brethren, who
collect these funds are proportionally
deserving?

If wealthy members and friends of
the church will make specific contri-
butions to salaries, or, as in the case
of our honored Bishops, these sala-
ries are apportioned to the several
churches, our present objection would
be removed. Surely our gifted and
honorable brethren, whose arduous
labors are in some measure com-
pensated for by said salaries, as well
as by the pleasure of extensive travel
at the church's expense, and various
honors actual and prospective, surely
they will not consent to be the only
ones of the itinerant brotherhood
who shall not make pecuniary sacri-
fices for the common cause. It is
an easy thing to vote away other
people's money, and our Book Com-
mittee can't be too careful in estima-
ting how much is to be taken out of
these trust funds for necessary ex-
penses. It is a question, if our plan
of support for general church officers
may not be modified to the advan-
tage of all concerned. By all means
let us have a million this year for mis-

sions and as much as possible for
Church Extension, Freedmen's Aid
&c., but let us see that, as far as pos-
sible, the amounts received go to
their designed object.

Bro. Dodson's letter will be read
with great interest, and no doubt
greatly increase the confidence of all
true friends of Africa's redemption,
that our Pauline Bishop and his con-
secrated band of fellow-laborers are
under Divine inspiration and guid-
ance. Let every lover of the Lord
Jesus, and of his lost fellow-men,
emulate the spirit, devotion and
faith of these messengers of mercy,
and himself, or by others, obey the
Master's last command to publish
His Gospel to the uttermost part of
the earth." Surely no believer will so
pervert the self-sacrificing course of
these men of faith, as to find in it an
excuse for withholding liberal and
self-sacrificing contributions them-
selves to the great work of missions.
Let every Methodist find in the
example of Bishop Taylor and his
band a stimulus to do his utmost
to raise our missionary collection
this year to the sum of one million
dollars according to Chaplain Mc-
Cabe's earnest appeal.

In a postscript, Bro. Dodson adds
a few pleasing incidents of their long
voyage. Just before they came to
Bonny, while still at sea, the Bishop
had the pleasure of uniting in holy
wedlock, Rev. C. L. Davenport of
Gardner, Ill., and Miss M. R. Myers,
M. D., of Brooklyn, N. Y. A daily
association of a month on ship-board
afforded ample opportunity for the
development of mutual affection and
respect based on congenial disposi-
tions, the true ground for this life-
long relation.

Regular services were held on
ship-board twice daily, besides class
and study hours for learning the
Phonetic system of the English Lan-
guage. It has already been noted
that Bishop Taylor joined the com-
pany at Cape Palmas.

Death of Rev. Daniel D. Whe- don, D. D., LL D.

This eminent scholar, brilliant and
vigorous writer, learned Divine, and
mature Christian, peacefully fell
asleep in Jesus, Monday morning,
the 8th inst., at his summer home,
Atlantic Highlands, New Jersey, aged
77 years. To this accomplished mas-
ter of clear, incisive and logical
writing, this Prince of Reviewers, be-
longed the honor not only of occupy-
ing the chair-editorial of the Meth-
odist Quarterly Review, by seven
successive elections, for twenty-eight
years, but also of placing that publica-
tion of the Methodist Episcopal
Church abreast of the best Quarter-
lies of any Church. Dr. Whedon
was at the same time, editor of all
our books of the General Catalogue.
His popular Commentary on the
Scriptures, not yet completed, and
his elaborate treatise on the Will, in
which he presents the Arminian
view in contrast with the Calvinis-
tic view of Johnathan Edwards, are
literary monuments of which any
scholar might be proud.

A correspondent in last week's is-
sue, makes some tentative sugges-
tions in reference to a reorganization
of Delaware College, Newark, Del., in
reply to a letter in the *Morning News*
of the 30th ult. Of this letter the
News editor says: "Our correspond-
ent who writes about Delaware Col-
lege lays down one broad proposition,
which is sound, and that is, that the
college must do the educational work
of the Peninsula. If it does not do
this, it has nothing to do. He evi-
dently desires to avoid all sectarian
change in the college, but his sugges-

tion that it be brought into sympa-
thetic working relations with the
Conference Academy at Dover, the
most considerable institution of the
kind in the State, is equally sensible.
What he says is well worth thinking
about."

How about Washington, at Chester-
town? Perhaps the Peninsula people
may feel like exclaiming with the
sorely puzzled swain, in the company
of two lovely damsels. "How happy
could I be with either, were the other
fair charmer away." For ourselves,
we think the State had better give
its aid to the instruction of the mas-
ses, and devolve upon private enter-
prise and liberality, the support of
institutions for higher education. To
be of much account, such should al-
ways be under responsibility to some
Church authority. We are in our
origin, history jurisprudence, institu-
tions, government, and in our nation-
al characteristics, a Christian people,
and we want no Godless, or Bible-
less schools for the training of our
future citizens.

Blaine's Twenty Years in Congress.

We have on our table the first
volume of this interesting history of
our country, during one of its most
eventful periods. The "twenty years"
of this distinguished congressman
extends from Lincoln to Garfield,
the two chief magistrates whose un-
timely death by violence awakened
the sympathy of the civilized world,
for our bereaved nation.

The work is published by the
Henry Bill Publishing Company of
Norwich, Conn., in the best style of
this well known house. This volume
bringing the narrative down to the
death of Pres. Lincoln is embellished
with steel portraits of thirty of the
most eminent statesmen of the time
including Messrs. Lincoln and Blaine.
A map, showing the area of the coun-
try in 1783, with our subsequent ac-
quisitions, adds much to the value of
the work. From this we learn that
Uncle Sam's farm at present contains
not less than 3,501,409 square miles.
The second volume we understand
will be issued soon by the same en-
terprising firm. No one who wishes
to be fully posted in reference to
these stirring times can well afford
to be without this book.

Special to Contributors.

"The Central Presbyterian has a jewel
of a correspondent, who sends a
communication and writes: Use as
you think best, and erase, clip, synco-
pate, apocope, or bury at your own
sweet will. *O si sic omnia!*"—*The
Presbyterian*.

The above would seem to cover the
case; and yet in our brief experience
we have found our chief *worriation*, in
trying to use such liberty. To re-
write, as is often an absolute neces-
sity for the author as well as the read-
er, is the only alternative to the
waste basket. Some communications
come to us written on both sides of
the paper,—the printer's horror—
drawn out to interminable length by
the multiplication of adjectives,—
positive, comparative and superlat-
ive, and in various other ways de-
monstrating not merely *unpractised*
hands, which is pardonable, because
there is hope for better things, but
unpracticing hands that savor of down-
right indolence and carelessness.
While it is a pleasure to open our
columns to all contributors who
have any thing to send us worth the
saying, and we never consign to the
waste basket without a twinge of re-
gret, we must insist upon reasonable
care in writing what is offered for
publication. In sending facts, state
them accurately in as few words
as possible, and we will ar-

range them. In every case write on
one side of the sheet only, omit every
word not necessary to the sense,
showing how much can be given in
a small space.

Mrs. E. B. Stevens sends us the
the following. Had we been advised
of this "itinerary" we should have
given notice in the *Peninsula Meth-
odist*, and thereby we doubt not have
added to the number of hearers.

"Mrs. Dr. Wm. Butler, accompanied
by the conference secretary, has re-
cently made an itinerary on the Pen-
insula in the interest of the Woman's
Foreign Missionary Society, speak-
ing to the edification of those so for-
tunate as to hear her. Public meet-
ings were held at Newport, Centre-
ville, Smyrna, Greensboro, St. Mich-
aels, Easton, Camden, Dover, Mil-
ford, Odessa and Middletown; and
wherever practicable, ladies meetings
also. Two parlor meetings were held
in Wilmington, and the quarterly
meeting of the city auxiliaries felt
the inspiration of her presence and
address.

The experience of Mrs. Butler must
ever stand alone; it can have no du-
plicate. Associated with her hus-
band in pioneer work for our Church
in India and Mexico; then witness-
ing with him quite recently, after a
lapse of years, the wonderful success
of the mission in India she has a
story no other can tell, and the chief
regret of the one that accompanied
her was that it must be unheard by
so many.

Sharp were the contrasts between
the Then and Now—India in 1856
and India in 1883-84. Listening to
this marvelous story it was not hard
to believe that "the idols he shall ut-
terly abolish." The abominations
and cruelties of the Romish Church,
as encountered by her in the Mex-
ican Mission were vividly portrayed;
and we rejoice that we are privileged
to bear even to Mexico, a clearer
light and a purer faith.

Could we bring to the women
throughout this Conference but one
sentence of our sister's address, and
seal it on their hearts it would be the
testimony of a woman, *once a heathen*.
She had spoken of the joy that thrill-
ed her, as her daughter told of her
conversion, and added,—"*Mem Sa-
hiba,—it pays a mother to be a Christian.*"

Children's Day and Conference Academy.

The brethren of the Conference
have already been notified that the
Trustees of the Conference Academy
desire them to take their regular Ed-
ucational collection before the first of
July, and forward the same at once to
me. This is to help in securing the
Wharton Legacy.

In order to reply to inquiries com-
ing to me as to whether this collection
may be taken on Children's Day, and
to help the brethren, I quote para-
graph 262, sec. 7 of the New Disci-
pline. "In case it be deemed advis-
able to take the *Public Educational
Collection* on Children's Day, all con-
tributions of the day, *unless otherwise
designated* by the donors shall be e-
qually divided between the two ob-
jects"—that is between Conference
Academy, and the Parent Board at
New York. By this method more
can be secured for our cause at many
places than by a collection on any
other day. Let every one do his best.

T. E. MARTINDALE,
Agent.

PREMIUM.—Wood's Penograph and
a year's subscription to the PENINSU-
LA METHODIST for two dollars and
fifty cents. The penograph will be
sent free to any sending the names
of ten new subscribers and ten dollars,

Wilmington Conference NEWS.

EASTON DISTRICT—Rev. J. H. Caldwell, P. E., Smyrna, Del.

WILMINGTON DISTRICT—Rev. Charles Hill, P. E., Wilmington, Del.

At the suggestion of the Preachers' meeting, a committee of two laymen from each of the Sunday-schools of the city, met last Monday evening in St. Paul's and organized with Mr. Jos. Pyle as chairman and Mr. Wm. H. Mullin as secretary. As the committee had not been authorized by their respective Associations to act for them, the proceedings were mainly confidential. As a general outline of the programme proposed, in case several Sunday-school associations decide to hold the Jubilee, the following was favorably considered.—Time, Saturday, July 4th, place, Riddle's woods, if available, the several schools to march in procession from their respective churches, uniting at some convenient point. Rev. R. C. Jones and two laymen were appointed a committee to ascertain if the ground named can be secured. Next Sunday the associations of the churches are to act upon the subject, and the committee are to meet again next Monday at 8 p. m., at the same place, to take such action as they may be authorized to take. It was suggested that all profits from sale of refreshments be devoted in aid of the new Wesley M. E. Church.

A new church enterprise is successfully launched at the corner of Maryland Avenue and Bird St. in the South Western part of the city, Rev. S. T. Gardner, pastor. A room has been rented; a Sabbath-school of 60 pupils is in operation, and a congregation of some fifty persons gather to hear the word. It is to bear the name "Wesley M. E. Church."

DOVER DISTRICT—Rev. A. W. Milby, P. E., Harrington, Del.

The repairs on the M. E. church, of Denton, Md., are being pushed forward toward completion. The class and prayer meetings are largely attended. The new board of stewards and trustees have organized and commenced their year's work. "Children's Day" at Harris Chapel was splendidly carried. Collection good.

Hurlock.—G. F. Hopkins, pastor, writes: "Children's Day" was celebrated at Calvin Creek, a week in advance, with speeches by the children, and readings in addition to the music and readings of the programme. Washington church has purchased an organ. The brethren favoring it heretofore deferred to those differing in opinion; now, however, the sentiment is almost unanimous in favor of the organ.

SALISBURY DISTRICT—Rev. J. A. B. Wilson, P. E., Princess Anne, Md.

A correspondent from Pocomoke City circuit writes: The good people of this charge were not only unanimous in desiring the return of their pastor the second year, but, without prompting by pastor or Presiding Elder, added \$50 to the estimate for pastor's support. At Holland's May 17th, all the probationers eligible to membership were present but two, and were received amid tokens of the Divine presence that recalled the exultant words of Peter,—"Lord it is good for us to be here." The probationers at Williams' are to be received the 29th inst. "Children's Day" will be observed at these two appointments tomorrow, the 14th inst., at Cokesbury and Curtis' Chapel, a week later, and at

Hopewell by the Sabbath-school, the largest on the circuit, the first of July. Saturday evening, the 30th ult., Prof. Ford gave an entertainment in Pocomoke City, (formerly Newtown) for the benefit of the Cokesbury Sabbath-school. His pathetic and humorous selections were admirably rendered; and though this was his fourth appearance here, the people will welcome him again at his earliest opportunity. He was booked for a similar service at Holland's Thursday of this week.

From Snow Hill we have the following items,—Congregations fine—prayer meetings well attended and spiritual; "Children's Day" to be a great occasion with fine programme; expect to raise usual amount for Educational Fund, with special effort for the Conference Academy. Pastor's son, John R. Todd, began his ministry on Holland's Island for the summer, last Sunday; intends to enter Dickinson College in September, hoping to graduate a year hence.

The Conference Academy and the Little Ones.

The friends of our Peninsula school—and who within our bounds are not friendly to this sole educational enterprise of the Wilmington Conference,—are confidently anticipating a successful issue of the present effort to reduce its liabilities to ten thousand dollars. At the recent convention in Dover under the inspiring address of Bishop Andrews, with the financial exhibit of Revs. J. B. Quigg and T. E. Martindale, subscriptions were pledged to the amount of some \$2500, leaving but \$1000 yet to be raised to meet the conditions of the Wharton legacy. It is a happy thought to collect this balance on Children's Day. Amid the music and beauty of birds and flowers, happy children and rejoicing parents and friends it ought to be an easy thing to raise this amount and more. Bishop Andrews said at Dover, "the educational institutional of the Church are her bulwarks." As to our responsibility for the Academy, he added, "you cannot afford to let it go down. You must take it out from under the burden of debt which now oppresses it and hinders its growth—you owe it to yourselves, your families, your Church, and your God to put this institution in a condition to do the work that God designs it should do." Will not every Methodist, young and old, and every friend of the Church, on this favored Peninsula make one liberal contribution, according to their means, to this cause on Children's Day. The Discipline provides for the appropriation of one half Children's Day collection to Conference educational work. Let the collection this time be so large that the half shall be amply sufficient to meet the demands of the Academy. The Peninsula Methodist will be glad to report from every charge. Let the reports be sent promptly, on postal cards, and the grand result may be announced in our paper, the succeeding Saturday. Bro. Todd writes:—

BRETHREN OF THE WILMINGTON CONFERENCE: Let us not forget to do our utmost for the Wilmington Conference Academy on "Children's Day," especially where there was little or no effort made last September. The people will lift this burden if we ask them."

R. W. Todd.

Letter from Hurlock, Md.

May 22, 1885.

MR. EDITOR: I read with great pleasure, in your recent issues, of the revival work on Frankford Circuit, brother A. D. Davis, pastor; especially as I was its first pastor. That

year is an oasis in the checkered and adverse circumstances of my life.

At the Philadelphia Conference of 1857, I was received on trial in a class, of which six were married men. I was one of the six. You may remember, previously to that time, no married men were accepted unless in very special circumstances. My name was read out for Berlin Circuit, Charles Schock, senior pastor. The circuit embraced Berlin, Sinepuxent, Whaleyville, Frankford, Sound, St. Georges, and the Seaside, afterwards called Bethel, and covered an area of not less than two hundred square miles. Before I reached Berlin, Brother Shock had arrived there with his goods and family, but the Stewards in that place refused to receive him, and had closed the parsonage against him. I came very near the same experience myself, but this preacher-rejecting fever soon subsided, and the Presiding Elder appointed Rev. A. M. Wiggins to the charge, and we soon entered upon our work with great enthusiasm. The parsonage, Bro. Wiggins, of course occupied. The only available house I could find, suitably located, was an unplastered one, 16x18, two rooms, one above and one below, with a small 6x8 summer cooking room, in the village of Frankford. Here we were soon domiciled, without any murmuring or repining on the part of my worthy help-meet. Bro. Wiggins and I had a very happy and successful year together. Being the only one in orders, I had a large amount of work to do; but I was young and vigorous, and work was a pleasure to me. At the next Conference Frankford circuit appeared in the minutes, and I was returned in charge. It then embraced Millsboro, Frankford, Salem, and all the appointments in Baltimore Hundred. I made an appointment at a place then called Mud Fort, some five miles south of Millsboro, preaching in the grove in summer and in a plank tent in winter. I also opened a Sabbath appointment at Bishopville, having preached there a few times the previous year. Having been credibly informed that one hundred barrels of whiskey were sold there per year, I began with the text, "how shall ye escape the damnation of hell;" and announced for my subject next time, the evils of intemperance. I filled the appointment as well as I could, and was kindly invited and entertained by the man who sold the whisky. He frankly acknowledged the evil of his business, but plead in extenuation the demand for it among the people, saying that a large number of Methodists who dealt with him would withhold their patronage if he abandoned the sale of intoxicants. The Sea-side appointment had been a week-day one for fifty-two years, having been opened by Father Boehm about 1806, and up to a few years services had been held in a small school house. We found there a neat little frame, which had been built as a union church, by Presbyterians, Methodists, and outsiders; but our Presbyterian brethren had secured the deed in their own name, and our using the church was a matter of Christian courtesy. There was no friction so long as our appointment was on Saturday afternoon; but the organization of the new circuit enabled us to give them Sabbath preaching, and we then found that kind of union did not work well, so we started a new church enterprise, announcing a grove meeting there to begin on the Monday following my next appointment. We found three tents, and the people anxious for a camp meeting. By Wednesday we had seven tents, and held our meeting a week, with the best order, great interest and success. There were forty-nine conversions; the society

was greatly revived and encouraged, and an inspiration given to our church enterprise, which ceased not until it was completed. The society at that time was weak financially, hence we were obliged to move slowly, and the church was not finished until the next conference year. During the year I had some trouble in enforcing our discipline on intemperance; all that region had been so long without a resident pastor, that some of our people seemed to have forgotten that we had any rule on the subject, or knowing it, determined not to regard it. Up to that time the old Sound was the regular preaching place for all the region round about, embracing what is now Roxana, Bishopville, and the sea board adjacent. The people of Roxana, then called Centreville, had erected the skeleton of a church. To worship in it during the cold weather, was a misery; in the dog-days of that year, I succeeded in getting the people to subscribe about two hundred dollars to finish the building. It was also a year of hard work, but we passed through it enthusiastically, reporting to conference about one hundred and forty probationers. At that session however my itinerant enthusiasm received a sad, and to me, a terrible check. Twenty seven single men offered themselves for the work, and it was found there was just one married man too many. As I had a large family, it became my sad lot to see the bars put up and myself left outside. I hope that no sincere Christian with firm convictions of his call, will ever be obliged to suffer as I have suffered since that time. I did not bolt, although I had a sincere and kind offer of work in another denomination. During these twenty six years, I have supplied, at the call of Presiding Elders, nine charges, and have done almost as much local preaching as I could find to do. Having passed my three score years, with little, if any, abatement of Christian zeal, my peace abiding, and my religious enthusiasm on the hallelujah scale, I am still working and waiting for that conference roll-call, where there are no disappointments and no misunderstandings. If life and health continue a few months longer, as one of my best friends has charge of Frankford circuit, I contemplate, with pleasure, a visit to my old field of labor. The circuit, feeling burdened the first year with two married men, and as I was junior, my salary was placed at \$300, subsequently increased \$20; the second year it was \$500. Both years was my house rent included in this allowance.

R. B. HAZZARD.

PERSONAL.

Bishop Warren was in Philadelphia week before last, preaching twice on the Sabbath, and addressing the Preachers' Meeting Monday. He was accompanied by Mrs. Warren.

Victor Hugo, the eminent French author, died in Paris the 22d ult, in the 84th year of his age. His funeral was the most imposing display seen in that gay city since the interment of the great Napoleon.

Hon. Frederick Frelinghuysen secretary of state under President Arthur, died the 20th ult, in his 68th year.

Rev. Dr. M. J. Creamer, for some time U. S. minister to Berne, Switzerland, has recently been elected to the chair of Systematic Theology in Boston University. His wife, a sister of General Grant is a most accomplished Christian lady. The writer had the pleasure of hearing a very interesting address by her in a social meeting at Ocean Grove, in which she most touchingly contrasted the limited opportunities for religious fellowship in her home beyond the sea, with those so abundant at this gathering place of the saints. Her choice language and earnest spirit captivated the company, and great was the surprise when it was announced that this timid and devout woman was the sister of the great General.

DIED.

In Baltimore Md. Tuesday morning, May 19th, 1885, Clyde S. son of Prof. John G. Robinson, in the 20th year of his age. His end was eminently peaceful. Con-inson, Tuesday morning, May 19th, 1885, in the 20th year of his age. His end was eminently peaceful. Conscious of its near approach, he called his loved ones to his bedside, and giving to each a farewell kiss, and a loving word of counsel to each of his brothers and sisters, he calmly fell asleep in Jesus, another testimony to the power of faith in Christ to disrobe death of its dreaded terrors.

Quarterly Conference Appointments.

WILMINGTON DISTRICT—FIRST QUARTER.		
Epworth,	June,	9 14
Grace,	"	10 14
Swedish Mission,	"	11 14
Mt. Lebanon,	"	13 14
Mt Salem,	"	14 15
Claymont,	"	19 21
Chester,	"	20 21
Mt. Pleasant,	"	27 28
Brandywine,	"	28 29
Chesapeake City,	July,	4 5
Bethel,	"	4 5
Elkton,	"	5 6
Zion,	"	11 12
Newark,	"	12 13
Hockessin,	"	18 19
Christiana,	"	19 20
Charlestown,	"	25 26
Cherry Hill,	"	26 27
North East,	August,	1 2
Elk Neck,	"	2 3
Scott,	"	5 9
Union,	"	6 9
Newport,	"	8 9
Port Deposit,	"	11 16
Rising Sun & Hopewell,	"	15 16
Rowlandville,	"	15 16
Asbury,	"	22 23
St. Paul's,	"	23 24
Red Lion,	"	29 30
New Castle,	"	30 31
Delaware City,	Sept,	6 7
St. George's,	"	5 6

EASTON DISTRICT—FIRST QUARTER.		
St. Michaels,	June,	12 14
Talbot,	Broad Creek	13 14
Odessa,	"	20 21
Middletown,	"	21 22

DOVER DISTRICT—FIRST QUARTER.		
Milton,	June,	11 14
Lewes,	"	12 14
Nassau	"	13 14

SALISBURY DISTRICT—FIRST QUARTER.		
Smith's Island,	June,	13 14
Fangier,	"	14 15
Fairmount,	"	20 21
Westover,	Kingston,	21 22
Crisfield,	"	26 28
Annamessex,	Quind,	27 28
Asbury,	"	27 28

Preaching in all the Quarterly Conferences where it is announced or desired.
JOHN A. B. WILSON, P. E.

WANTED.—A lady of several years experience desires to make arrangements for the coming year, with school or family, to teach the English Branches, French, and Music. Address TEACHER, care of Peninsula Methodist, Wilmington, Del.

The Floral World.



A Superb, Illustrated \$1.00 Monthly, WILL BE SENT ON TRIAL FREE ONE YEAR! To all who will enclose this ad. to us NOW, with 12 1c. stamps to prepay postage. The Indiana Farmer says: "Contents interesting, and, to flower lovers well worth the price, \$1.00 per year." Mrs. R. A. Hunt, Eugene, Ind., says: "It is the best floral paper I ever saw." Mrs. J. W. Fay, Big Beaver, Mich.: "It is magnificent!" Mrs. R. G. Stambach, Perth Amboy, N. J.: "I have never seen anything half so good." Mrs. J. L. Shankin, Seneca City, B. C.: "It is just splendid." Address at once: THE FLORAL WORLD, Highland Park, Ill.

JAMES T. KENNEY,
Wholesale Commission Merchant
318 NORTH FRONT ST.,
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Give special attention to sales of Butter, Eggs, Poultry, Calves, Sheep, Lambs, Pheasants, Berries, Potatoes, Peas, &c. Reference first class. Returns made promptly. Your patronage solicited, and satisfaction guaranteed. Cards and stickers furnished on application. All letters of inquiry cheerfully answered.
21-3m

The Sixth Re-Union.

I hereby invite all Delegates of the Christian Commission, the Sanitary Commission, and Army and Navy Chaplains [Federal and Confederate] to assemble in friendly union at Old Orchard Maine, on Friday, Saturday, Sunday, Monday and Tuesday, June 26th to 30th, 1885.

In issuing this announcement, I again embrace the opportunity of extending fraternal greetings to all who were associated with us in aiding suffering humanity on the battlefield, in the camp, and in the hospitals.

The Re-unions have hitherto been thrillingly interesting. Delegates and Chaplains graphically portrayed incidents connected with their services in the armies, and the large audiences were deeply moved.

Though the scenes and sounds of war have long since passed away, and we are no more called to visit fields of carnage, or toil in the hospitals, yet we who were banded together in heaven-blest efforts during those most eventful years, feel impelled to meet annually and greet each other in the Lord.

Though our numbers have been sadly depleted by death, and are every year diminishing, let us have a large representation at our SIXTH RE-UNION, making it even more delightful than the last.

GEORGE H. STUART, President U. S. Christian Commission, Philadelphia, Pa.

N. B. The annual "Roll call" will be forwarded gratis to all who will send their names to the Secretary, John O. Foster, 1212 Wrightwood Ave., Chicago, Ill.

Boys' Leisure Hours.

A boy was employed in a lawyer's office, and had the daily paper to amuse himself with. He commenced to study French, and at that desk became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper, and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made long calls. He determined to improve the time. He found a small volume containing the Eclogues of Virgil, but he could not read it; so he purchased a Latin grammar. Day by day he studied this, and fully mastered all its intricacies. His mistress came behind him one day as he stood by the stairs waiting for her, and she asked him what he was so intently reading.

"Only a bit of Virgil, my lady."

"What! do you read Latin?"

"A little, my lady."

She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years David became a learned man, and was for many years a useful and beloved minister in Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found on the road. Having learned that thoroughly, he borrowed of a minister Goldsmith's "History of Greece." This good man became greatly interest-

ed in him, and lent him books, and was often seen sitting by him on the log, conversing with him about the people of ancient times.

Boys use your leisure hours well.— Selected

I once said to a small African boy, "George, don't you think God wants to save you from your sins?" "Yes, sir!" "If God wants to save you, why doesn't He do it? He is the Almighty; why doesn't He do whatever He wants do?" After a little reflection, the boy slowly and seriously replied, "Mr. Taylor, it is because I won't let Him." His youthful mind had not been beclouded by the perverting traditions and speculative dogmas of men on the subject, and he readily grasped the truth as taught in the Bible, and as demonstrated in the experience of all sinners. I do not mean to say that there is any power in the soul to save itself, though it has great power of self destruction; but while God brings to bears upon the intelligence, conscience, and sensibilities, the persuasive motives of His gospel, appealing to the will, and while the light of God's awakening Spirit shines into the darkness of the mind, arouses the conscience, inspires under the ribs of death the throes of a new life, the sinner thus enlightened and awakened may voluntarily hearken to God's call, "count the cost," intelligently, deliberately, determinedly decide to turn away from all sin unto God; "walk after the spirit," accept Christ as his Saviour, and hence become a child of God; or he may close his ears against the call, resist the Holy Ghost, refuse to turn to God, and hence, "walk after the flesh and die."—Bishop Taylor.

WOMAN'S MEDICAL COLLEGE, OF BALTIMORE. Thorough instruction. Terms low. Special discount to missionaries. Good board. Low prices. Term begins Oct. 1, 1885. Address: Beaumont Park Ave., Baltimore, Md.

THE WILMINGTON Umbrella and Parasol MANUFACTORY

has the largest and best assortment of Umbrellas, Parasols and Sun Umbrellas to be found in the city. The large business, to which our entire attention is given, and our unequalled facilities for supplying the latest and best, places us on equal footing, and enables us to compete with any city.

Umbrellas and Parasols of any size or quality made to order.—Repaired or re-lined promptly and in the best manner.—A call is solicited.

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THE PILLOW-INHALER! THE PILLOW-CURE, OR All-Night Inhalation,

Cures CATARRH, BRONCHITIS, ASTHMA, and CONSUMPTION by applying Medicated Air to the mucous lining of the Nose, Throat and Lungs ALL-NIGHT—eight hours out of the twenty-four—whilst sleeping as usual, and without any other preparation. Perfectly safe and pleasant. Used the same as an ordinary pillow. No pipes or tubes. Concealed reservoirs in the pillow hold the liquid and volatile bases. There is no doing the stomach, no douching or snuffing, but, just as a smoky lamp will leave a deposit on a whitened wall, so the Pillow-Inhaler, for eight hours at a time, sends a powerful healing agent to the inflamed mucous lining of the diseased air-passages, from the nostrils to the bottom of the lungs, and hence into the blood. It is a constitutional and local cure at the same time. Unlike any other treatment ever known heretofore, it cures cases apparently beyond the pale of hope. M. H. C. TRACY, 50 Broad Street, Chicago, Ill., says: "I suffered fifteen years from a severe case of Catarrh; coughed incessantly day and night. I bought a Pillow-Inhaler, and since using it my cough has been cured, my throat is better, and I am in better health than I have been for years."

CATARRH. BRONCHITIS. CONSUMPTION.

THE PILLOW-INHALER CO., Philadelphia, Pa. 1620 Chestnut St. Philadelphia, Pa. (New York, 23 East Fourteenth street. BRANCHES: Chicago, (Central Music Hall), State and Randolph Streets.

HOLY BIBLE REVISED VERSION. Bibles at 1-2 and Old Testament at 1-3 the price of the English editions, and equal to the English in type, paper, printing and accuracy. First agent sent out reports on order of 100 copies for two weeks. Send money to make money. Send \$1.00 for out-of-the-way places. The Holy Bible Pub. Co., Norwich, Conn.

P. W. & B. Railroad. Trains will leave Wilmington as follows: For Philadelphia and intermediate stations, 8.40 7.00 10.30 a. m.; 2.30, 4, 7.40 9.55 p. m. Philadelphia, (express), 2, 8.05, 3.47, 7.50, 8.15, 9.06, 9.19 9.47 10.05 11.55 a. m.; 12.41, 12.45, 1.54, 5.22, 5.55 6.29, 6.58 and 6.48 p. m. New York, 2.00 3.15, 6.30, 8.47, 10.05 11.55 a. m.; 12.41, 1.54, 5.55, 6.29 6.36 6.48 p. m. For West Chester, via. Lamokin, 6.40 and 8.15 a. m. and 2.30 and 4 p. m. Baltimore and intermediate stations, 10.06 a. m. 6.00, 11.50 p. m. Baltimore and Bay Line, 7.00 p. m. Baltimore and Washington, 1.28, 4.41, 8.05, 10.06 10.56 a. m.; 1.11, 4.58, 7.00, 11.47 p. m. Trains for Delaware Division leave for: New Castle, 6.15, 8.45 a. m.; 12.35, 2.50, 3.50, 6.25 p. m. Harrington, Dolans and intermediate stations, 8.35 9.40 a. m.; 12.35 2.50 p. m. Harrington and way stations, 6.25 p. m. Express for Seaford 3.50 p. m. For Norfolk 11.50. For further information, passengers are referred to the time-tables posted at the depot. Trains marked thus (*) are limited express, upon which extra is charged. FRANK THOMAS, General Manager. J. E. WOOD, General Passenger Agent

Delaware, Maryland & Virginia Railroad. IN CONNECTION WITH O. D. S. S. Co. and P. R. R. CHANGE OF TIME. On and after Monday, February 9, 1885, trains will move as follows, Sundays excepted:

Table with columns: GOING NORTH, Mail, Mixed, Leave, Arrive. Stations: Lewes, Rehoboth, Nassau, Coolspring, Harbeson, Bennington, Messick, Georgetown, Redden, Robbins, Elkton, Lincoln, Milford, Houston, Harrington, Ar. Arrive. Wilmington, Baltimore, Philadelphia, Franklin City.

Bel. Franklin City & Georgetown. GOING NORTH, Mixed, Mail, Leave, Arrive. Stations: Franklin City, Stockton, Girard, Scarborough, Snow Hill, Wesley, Queenoco, Poplar, Berlin, Friendship, Showells, Sollyville, Frankford, Dagsborough, Millsborough, Stockley, Georgetown.

P. Trains Pass * Flag Stations. A mixed train leaves Harrington for Lewes and intermediate points, connecting with train that leaves Wilmington at 10 p. m. Steamer leaving New York from Pier No. 56, (Old No. 37) North River, foot of Beach street, Mondays and Thursdays at 3 p. m., connects at Lewes Pier the following morning with train due at Harrington 10 a. m., Franklin City 5 p. m. Train leaving Franklin City at 6 a. m., Harrington 12.00 a. m., connect on Tuesdays and Fridays with Steamer at Lewes Pier, leaving at 3 p. m. and due in New York 5 o'clock next morning. Connections: At Harrington with Delaware Division of Pennsylvania Railroad to and from all points north and south; at Berlin with Wicomico and Pocomoke Railroad; at Snow Hill passengers can take steamer on Mondays and Thursdays at 5 a. m. for Pocomoke City, Chestfield and other points on the Eastern Shore of Virginia and Maryland; at Stockton daily stages run to and from Horntown, Drummontown, Eastville and other points. Steamer Widgeon runs daily between Franklin City and Chincoteague, connecting at Franklin City for Chincoteague with train due at 5 p. m. Steamer leaving Chincoteague at 4 a. m., connects with train leaving Franklin City at 7 a. m. Mondays and Thursdays goes to Atlantic.

H. A. BOURNE, Supt. O. D. S. S. Co., 235 West Street, N. Y. THOMAS GROOM, A. BROWN, Superintendent, Traffic Manager.

Wilmington & Northern R. R. Time Table, in effect April 25, 1885. GOING NORTH, Daily except Sunday.

Table with columns: Stations, a.m., a.m., p.m., p.m., p.m. Stations: Wilmington, Dupont, Chads Ford, Lenape, Coatesville, Waynesburg, St. Peter's, Warwick, Springfield, Hirsboro, Reading P & R Station.

GOING SOUTH, Daily except Sunday. Stations, a.m., a.m., a.m., p.m., p.m. Stations: Reading P. & R. Station, Birdsboro, Springfield, Warwick, St. Peter's, Waynesburg, Coatesville, Lenape, Chadd's F'd, Dupont, Wilmington, P.W.&B. Sta.

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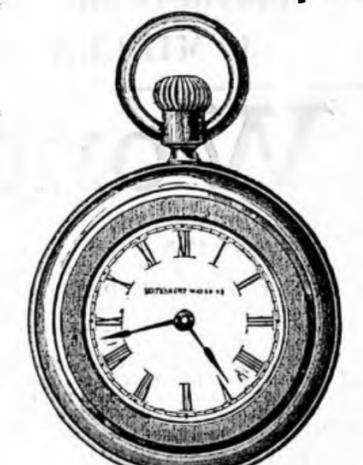
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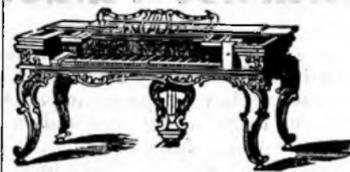
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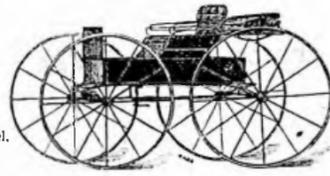
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